

PRAYER AND PRAISE

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OUR HEAVENLY FATHER, with clear vision and earnestness of purpose, we would stand looking in to the future expectantly, ready for its duties and its responsibilities. We would enter upon the New Year with confidence, not because of our own strength, but because of Thy living presence. Thou art always with us, Thou art pouring out Thy spirit upon us. O Lord, help us to trust Thee so completely that we shall be unafraid; knowing that Thou wilt be with us through all the journey of the year.—*Adapted.*

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The Missionary Helper

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

VOL. XXXVIII

JANUARY, 1915

No. 1

A Call to Prayer

NEVER has there been a time since "the Morning Stars sang together and all the sons of God shouted for joy" at creation's dawn, that our poor old world has reached to heaven such piteous, pleading, blood-stained hands as now; never a time when she so sorely needed the intercession of those who have the ear of God.

To change the purposes of God? Rather that the cumulative power of prayer may bring our hearts and the hearts of others into line with His ultimate purposes, which are always righteousness and peace.

The dismantled and devastated missions, the scattered schools, whose teachers are bearing arms, beseech us to be faithful to our trust and help to bear the burdens of those who stagger with want and heart-break.

Our prayers have been heard in the past. Hearts have been moved and hands opened; and today, in humble gratitude, we rejoice that our little band has been kept beneath God's sheltering hand.

Let us voice our praises that, at this crucial time, God has given us rulers with wisdom and humility, who have so guided the affairs of state that our land is still spared: that our hands may still minister.

Let us bow in confession, for cleansing and revivifying, that we may be faithful to our tasks and that righteousness may prevail, for "the works of righteousness shall be peace, and the effect of righteousness greatness and assurance forever."

Let us pray!

LUCY P. DURGIN. President

NELLSINE I. JOSE, Recording Secretary.



FROM THE EDITOR'S DESK

"And this is the task before us,	We must march when the music cheers us;
A task we may never shirk:	March when the strains are dumb;
In the glad time and the sorrowful time	Plucky and valiant, forward march!
We must march and do our work;	And smile, whatever may come."

Margaret Sangster's "March of Duty" is a stirring song to keep step to in the New Year. We may not enter its portals jubilantly or thoughtlessly, altho we may go in exaltation of spirit, always possible to the Christian in great crises. We, as individuals and as a society, may have every reason to rejoice at the present moment; but the immediate future is too uncertain, the burdens and distresses of the great world-family, of which we are members, are too heavy and poignant to allow us to take our ease. If we read only the newspapers; listened only to the voice of the pessimist, and heard only the din of battle, we should indeed be wholly disheartened. Many of us have an unassailable faith that "God is working His purpose out, as year succeeds to year," in spite of the apparent victory of militarism and the awful havoc wrought by bitterness and hatred in the human heart. But oh, there is another side, a bright side, even in these calamitous times. The editor's desk is showered with the appeal of it. The members of the great army of Peace are bound together, as never before. They are doing things in the Christ spirit. A wonderful appeal to the churches of the world originated with an Archbishop of Sweden and has been signed by Christian leaders in many countries. One paragraph reads, "We remind especially our Christian brethren of various nations that war cannot sunder the bond of internal union that Christ holds in us." Letters testifying Christian fellowship have been sent from the Archbishop of Canterbury and President von Bezzel of Munich, to the Federal Council of Churches in America. The Christian Student Associations of the world are holding together and helping one another. English missionary societies are giving aid to German missions. Our own Miss Mosher is doing a beautiful work in Boston among French and German girls who sit side by side as they sew and knit together for the friends far away who are fighting each other. The executive coöperating committee of the Woman's Section of the American Commission for Relief in Belgium is composed of leaders of national and international organizations numbering collectively 5,900,000. The heading to their appeal is, "For I was an hungered and ye gave me meat." Under this motto are working in perfect accord multi-millionaire society women, poor country women, members of the W. C. T. U., Y. W. C. A., Suffrage Societies, Daughters

of the American Revolution, and many others. Miss Anne Morgan is the treasurer. . . . In a notable article in reply to the question, "Has Christian Civilization Collapsed?", the author refers to the assertion that the Golden Rule is not practical in this age of the world. "I would like to have your idea of what is practical! Is the red horror that now spreads over most of Europe practical? . . . The notion that the Golden Rule is not practical is collapsing. It is the only thing that is practical. And when America, Great Britain, France, Germany, Japan, South America, form a federation *against* war, to energize and enforce the Golden Rule of Christ, as they will have to do now, that will be the most practical thing the world has ever known, and it will not be the collapse of Christian civilization." . . . The Federation of Woman's Boards of Foreign Missions in the United States has appointed Friday, January 8, as a day of united prayer for woman's foreign missionary work. "Never was responsibility so stern laid upon us who call ourselves Christ's, to hold for Him every post thus far gained." Let us not fail to observe this day, even if we are not where union meetings are held. . . . As we approach our own February service of Prayer and Praise, we feel with peculiar force this burden of responsibility. Oh, that we may rise to the call of the "new occasions" that "teach new duties" and never fail in heartfelt supplication, loving service, consecrated gifts! As we pray for new and special blessings this year, it is good to review the specific requests of last. We asked for a new missionary, a young woman with special equipment. None was in sight nor money to send her, but *three* presented themselves and are already in India. We asked for a new school building in Balasore. The money came within a few months and the building is at least begun. The one unanswered prayer, as yet, is for the Domestic Science building at Storer. Keep on praying for that. Surely we have every reason to believe that there is an abundant supply for every need, and that our Father is ready to give good gifts to His children, if we but do our part in faith and works, . . . The editor of the *Free Will Baptist News*, in his notes on the South-western Convention, writes: "The Woman's Missionary Society of our Convention rendered a very interesting program on Thursday afternoon. It is surprising what our women are doing. Have you a Missionary Society in your church? If not, why not organize one and see how the Lord will bless the work." . . . In spite of the war, plans are being pushed for the Eighth World's Sunday School Convention to be held in Tokyo, Japan, Oct. 18-26, 1916, which promises to be the greatest Christian gathering ever held in the Orient. . . . Fred B. Smith, in an address to men says: "Tying up to the great tasks in bringing in the Kingdom of God in this world is the work which every young man should make the object of his life and work today." But isn't that the worth while thing for all of us? Surely this New Year calls us to great tasks. Are we ready?

THE COLLETTES

As the Colletts have recently returned to India, it may be well to renew our acquaintance with them. Some of our readers may have forgotten that they are young people yet and have hopes of several more



REV. AND MRS. COLLETT AND CHILDREN

terms in India. Three children have been added to the family since they sailed ten years ago last October. They now have four, two Americans and two Indians, so their sacred places for pilgrimages are equally divided.

Gerald Ivan came to them in Hillsdale, ten years ago last April 9th.

Cyril Harold brightened their home in Balasore, India, October 1st, 1905, and Allan Wycliff completed the trio March 21st, 1907. Nearly a year after their return to America, while in Winona Lake, Ind., Merrill Judson gladdened the home, February 20th, 1914. So now they return to India to receive the adoration of the natives as the proud possessors of four "boys."

Mr. Collett says it doesn't seem possible that 37 years have passed since he first saw the light, but the old family Bible records say "Charles Alfred Collett, February 22nd, 1877, Bluff Point, Jay Co., Ind." That tells the whole story. When eleven years old he moved to Ridgeville, Ind., where he completed the High School course, in 1895, and entered college. After five years in the Ridgeville college he spent three years in Hillsdale, graduating from the Theological Department in 1903, and from the College course in 1904. After his return from India he took a special course in Chicago University in 1913.

In 1894 he was baptised and united with the Ridgeville Church. Before he publicly confessed Christ he felt a call to the ministry. He was licensed by the Salem, Ind., Quarterly Meeting, in March, 1899, and was ordained at the home church, December 29th, 1901. In 1902 he felt a call to the foreign field, as the result of attending a mission study class. He signed the declaration card of the Student Volunteer Movement, but did not feel free to offer himself to the Conference Board till after the death of his mother who was then very ill. She was taken home in October, 1903, and he was accepted by the Board a few days later.

While Rev. M. J. Coldren was touring Wisconsin, in 1892, he visited the South Wayne church. He had the custom of trying to say something that would directly influence someone to think of India as his field of labor. Among other things he said on this occasion were these words, "There may be someone before me tonight who will feel the call to become a missionary, and I pray God that there may be such a one." There was one, but she was too small to attract the attention of people looking for missionaries. Dora Jenkins was only twelve years old, but she had Free Baptist blood from her great grand-father, and she resolved to answer that prayer if ever she found an opportunity. She was baptised and united with the church in 1893. She has been an efficient Sunday School teacher and a prominent worker in the young people's society. She taught two years and studied at Hillsdale three years. She married Mr.

Collett in June, 1903. We dare not tell her age but her birthday is November 16.

October 5th, 1904, Mr. and Mrs. Collett and Ivan sailed from Boston. They labored in Balasore four years, in Santipore three years and in Khargpur one year and a half, having charge of Santipore while in Khargpur. They returned home on furlough in 1913, landing in San Francisco May 2nd. They were to have sailed from New York October 17th, but their boat from London was taken for a transport for the war and they were delayed until October 31st. Their address is Balasore, India.

EDUCATIONAL WORK IN OUR MISSION IN INDIA

By REV. GEO. H. HAMLEN, D.D.

A few figures will help us to see how vast is the educational opportunity before us in our old Free Baptist mission field.

According to the last census, taken in 1911, the population of Balasore district was 1,005,729, and of Midnapore district 2,820,324. The care of one sub-division of the latter district, called Tumlook, has been turned over to the Methodist mission. Some 300,000 people live there. There are left about 3,500,000 people in the two districts which we usually count as our special field. Bordering on our field is the large native state of Morbhunj (or Mayurabhunj) with 729,438 people, and only two ladies working independently of any society. To the south of this is the state of Keonjhar with 365,839 people, and no missionary, and the smaller state of Nilgiri with about 100,000 people and only one little out-station (Metrapore), of our work.

With the exception of the two ladies mentioned, ours is the only Protestant mission for all these people, numbering about 4,700,000. Omitting the native states, which we cannot hope to reach at present, and counting one child of school age for every five of the population, there are 700,000 such children in the two districts of Balasore and Midnapore. I have no figures as to the number actually in school, but it is safe to say that there are not over ten per cent. in all schools, public and private. That means that over 600,000 children in our immediate field are without any hope of even learning to read.

I have mislaid my latest private statistics, owing to many movings. The Annual Report of the Foreign Mission Society says

that the total number in our schools of all grades last year was 5,212. This is somewhat above the real number, but it is approximate. The rules of our mission require that all these pupils shall have regular religious instruction, and this is given by the teachers when they are Christians, and by Christian inspectors who visit the schools regularly, and by missionaries as often as possible, in the case of non-Christian teachers.

We reckon practically all these day school children as being in the Sunday Schools, though not all of the schools come together on Sunday. Besides these there are some other children reached by volunteer workers who go out on Sunday. So the number of children actually reached by some form of religious teaching is easily over 5,000.

The educational system fostered by the Government is based on the English model. So all schools below the high school grade have all the classes from the beginners up to the highest examination for which it prepares pupils. The Lower Primary schools provide for four years' work; the Upper Primary for six years' work, and the Middle English and Middle Vernacular for eight years. The high schools provide for eight years' work and the pupil must have the lower primary work or its equivalent to begin its work properly. The Middle English schools give four years' work in English, and the high schools eight. The others do not teach English.

Last year we had the high school at Balasore, Middle English schools at Chandbali, Midnapore (2), and Middle Vernacular schools at Balasore, Santipore and Bhimpore (2). There were Upper Primary schools at Jellasore and Santipore. Then there were about 130 Lower Primary schools. The pupils in the high school numbered 240, in the Middle English and Middle Vernacular schools, 470, and in the primary schools about 4,000 or a little over. Omitting the high school, the proportion is twice as many boys as girls.

These latter figures include the little ones in the kindergartens. The oldest of these kindergartens is that at Balasore, which has a fine hall and 100 children. There is a kindergarten at Santipore, one at Midnapore, and one at Bhimpore. I have been told by those in charge that these are hardly up to real kindergarten standards, but they are certainly a great advance on the crude schools where the native "young idea" is taught to "shoot."

There are four orphanages, or boarding homes, for children. There is one each for boys and girls in Balasore, and the same in Bhimpore. There are some fifty orphan boys in the one at Balasore, and perhaps twenty boys attending high school and boarding there. There are about eighty girls in Sinclair orphanage at Balasore. The last I knew, the orphanages at Bhimpore had about thirty each, of boys and girls. Mrs. Frost has the boys at Balasore; and Miss Coe the girls. Mrs. Murphy has both boys and girls at Bhimpore, I suppose.

The Industrial School at Balasore is the most important and best equipped in our field. It has a subsidy from Government of \$50 a month, with the offer of more if we can provide a fully qualified superintendent. It has some sixty boys, and its buildings and equipment were provided by a lady in Maine, and by Government grants.

Industrial training is given also at Santipore, in weaving and carpentering. Something used to be done in this line at Bhimpore, but whether Dr. Murphy has been able to go on with it I do not know. Probably he will be able to develop it very materially if his hope of a trebled grant-in-aid to his schools is realized.

It ought to be noted that ours is the only work of any consequence in this line among some five or six millions of people, and the need is so great, and the opportunity to start the industrial training of those people on Christian lines is so favorable, that we shall be sadly guilty if we fail to press our advantage. Yet that is just what we are doing, for there is no money to go forward with. Men are waiting, but they cannot support themselves and do this work.

Temperance instruction has always been given in our schools, and there is comparatively little intemperance among our Christian people. In this respect our mission has been in the van of the temperance work.

Christian Endeavor work has had a large place in all the churches of our mission for many years. Even those where there were not young people enough to form a society have recognized the need, oftentimes, by calling one of their prayer meetings the C. E. Meeting. I have no statistics at hand to show the number of societies and members now, but not long ago, there were over four hundred active members of the C. E. Societies of our mission. Balasore led with four societies for boys and young men, and three for girls and young

women. There were also societies at Chandbali, Santipore, Jellasore, Kharagpur, Midnapore and Bhimpore. Perhaps there are others. The Balasore Quarterly Meeting had a C. E. Union, which has an afternoon on the program at each session. I think Midnapore Q. M. has the same. The young people have an evening at the Yearly Meeting, and always give us a rousing meeting.

As a mission we recognize the value of the child. India neglects its children, especially its girls. But there are many evidences that our schools are influencing the homes where they live. Last year a girl in Bhadrak, not a Christian, won a scholarship in the lower primary examination. She was above the age when girls are required to go to their husband's homes, but she was allowed to come to the teacher for help, and to pursue her studies at home. And several girls of that school have told their teacher that they do not worship idols any more, and mean never to do so.

In Balasore, some years ago, when some of our schools for girls had to be given up, the parents and friends bestirred themselves, and kept the schools going. And in those which we now have, the age to which the girls are allowed to read is gradually being pushed ahead.

It is very common now-a-days for our Bible-women, and other workers who visit the houses where the people live, to find a boy or girl who has read in one of our schools, and who is evidently a real influence for good in the family. Sometimes the boys will help explain the Bible stories, and often I have heard of boys who would come and stand with the preachers while they were talking with the people, and would help sing the Christian hymns and songs.

In Nilgiri, eleven miles from Balasore, some years ago, some boys from the school came where our workers were preaching, and buying some of their books, tore them up, and tauntingly flung them into the faces of the missionary and his helpers. Later on that school was discontinued, and some of the boys came to our high school. Those boys have been so changed that now they are among our friends, and on two or three occasions when I have been to the place, they have been very pleased to come and talk with me, and to have it known that they had been my pupils.

Miss Butts is doing noble work for the children at Santipore, where she has been living alone most of the time for the last three years. She is one of the most devoted and tireless workers we have

ever had. Some one ought to get the facts on the spot, and write the story. Such work as hers should shame the half-hearted service so many offer to our King.

Bhimpore has more lower primary schools than any other station. They are located in the surrounding villages, and Bhimpore is the center to which the brighter boys and girls go for further study. This work was investigated not long ago by the Government Inspector of Schools, who was so pleased with what he saw that he said he should try to have the grant-in-aid increased from three hundred to nine hundred and sixty rupees a month (\$100 to \$320).

The amounts received as grants-in-aid from Government for our schools last year totalled \$3,363. All this was for the educational part of the work, and carried no hindrance to the religious teaching we always do. I might add that in the high school, and in some of the middle schools, fees are charged. The income from this source last year was \$1,672. These amounts covered well-nigh half the cost of the schools, aside from missionary salaries.

The Work Pays. If the truth could be learned, I think we should find that half our Christian people, and perhaps more of our best helpers in India, are the fruit of our work for the children. *And the end is not yet.*

HINCKLEY, MAINE.

NOTES OF CHEER FROM CHINA

The following fragments from the report of Mr. Wayne C. Jordan, Y. M. C. A. Secretary on Language Study, Peking, China, are of personal and general interest. Mr. and Mrs. Jordan have many friends among HELPER readers, and their already influential connection with this rapidly developing work in China is a gratification to us all.

"Our work for the year has been on the language. Two hours a day, five days in the week, have been occupied with classes in the language school, and from four to six hours a day with private study. This private study has been almost entirely with Chinese teachers. Mrs. Jordan, in order to get time for work with a woman teacher for household vocabulary, decided to enter a new beginners' class in the school the second term of last year, and was thus able to get a much more thorough grasp of conversation than she otherwise could have done, so that she considers the year well spent.

Mingled with our first strange impressions of this strange land was the interest in the membership campaign of the Peking Association. There was the daily spectacle of Orientals of capacity and position visiting the building to see what progress had been made, and hurrying off in automobiles and 'rickshaws to find more friends to interest. Mr. Lin of the Bank of China took as much pleasure as a boy in the victory of his team."

Mr. Jordan says that it was a striking thing to new comers to witness the many evidences of the position of influence held by the general secretary (Y. M. C. A.) among the missionaries on the one hand and the Chinese officials on the other; and he notes that the association is using its unique position to enlist men and develop them for responsibility, which will bear fruit in providing valuable assistants to the foreign secretaries in the different large centers, in the next few years.

It was Mr. Jordan's privilege to assist in forming a Religious Discussion Club, conducted in English, for students in college, university and large private schools. A course of eight weeks was completed. The men called for a second course, which produced results. "In the first place, many students gained a decidedly new respect for Christianity in relation to philosophy, science and practical movements for human progress. Another outcome was a supplementary hour for discussing the essentials of Christianity. Finally twelve men volunteered to lead study groups this fall, and entered a training class for that work. This proved that something more was happening than simply gratification of the Chinese desire for argument."

The Student Summer Conference held in the Buddhist temple at Wo Fu Ssu is worth recording. Here is part of a letter written to some of his college friends by a government student, previously a member of the Discussion Club, who had decided at the conference to be a Christian: "You can well imagine how inspiring the conference was. Over 25 schools were represented, and 150 students were in attendance. The atmosphere there was totally different from that in most student circles. All, both speakers and students, were so approachable, always ready to talk with us and help us in any way. Many of the students were strong, bright fellows and leaders in their respective schools. I hope that none of you will lose the opportunity of attending such a conference next year."

Mr. Jordan continues, "It was my part at the conference to conduct one of several morning discussion groups. The subject was, 'The Social Needs of China and How Christianity Can Meet Them.' There were men from eight schools in the group. One man came from a school never before represented, and had walked all the way. He was interested in the discussions and declared his determination that something Christian should be started in his school this year. A letter received from another government school student tells of his conversion. My conscious influence upon him had been slight, but the following extract shows the appreciative spirit these men have: 'As I mount, step by step, the ladder of life, I shall ever think with gratitude of you who led me to its foot, and encouraged me to ascend.'"

Mr. Jordan gives a vivid picture of an event of social influence and significance: "In looking back over the year it is impossible to forget the scene in the Temple of Heaven enclosure where grounds were so skilfully laid out for the holding of the National Sports. With army aeroplanes giving exhibitions in mid-air, the president's band supplying music, with hundreds of flags and streamers floating in the breeze, with thousands of China's most influential people filling the stands, with attractive young Chinese fellows in their white track suits marked by ribbons colored to indicate the section they represented—East, West, South or North China; altogether this was a great enterprise, one which it was a distinction for the Christian Association to promote."

MARGARET'S DREAM

Margaret came down the aisle, at the Girls' Missionary Meeting. There was a new expression on her face; it had lost the old, discontented look which had been the one thing that spoiled its beauty. She seemed more earnest as she told her story.

"All you girls remember how perfectly horrid I was about that blessed missionary who talked to us at our last meeting; and how I tried to set you against her and to make you believe those poor girls in heathen countries were no worse off than I was. I really and truly intended to spend every cent of that miserable gold piece on my spring hat. I had an awful ache in my conscience all the time, I can tell you, but I didn't care.

"Well, I went to sleep that night, bound to have a willow plume on my hat, no matter what! But I dreamed a hideous nightmare of a dream that taught me more than all the preaching in the world would have done.

"First, I thought I was awakened by mother's voice calling me. I got out of bed and my feet hurt so they nearly killed me. I could not walk, but simply stumbled around trying to find my clothes. I looked at my poor feet, and they were the tiniest little things you ever saw, all bound up and absolutely no good on earth for walking. I stumbled down stairs somehow, for father called, in the most blood-curdling tone, 'You little devil, are you ever coming down?'"

"I fell into the room head first, and there was father with a long pigtail hanging down his back, sitting on the floor before a low table, eating rice with chop-sticks in the most natural way in the world.

"Across the table from father was the horriddest, most evil-looking Chinaman you can imagine.

"As soon as I landed on the floor, father said, 'Here she is. I know she's not worth much, but get what you can for her; I need the money right away.'

"'But I don't want to get married,' I cried. At these words the Chinaman showed all his yellow tusks in a fiendish grin, as he said, 'Nobody's going to marry you. Old Ah Sing wants another slave girl, one he can get cheap.'

"I tried so hard to scream and beg father not to sell me that I partly awakened, turned over, and had scarcely gotten out of that predicament before I was in a worse one, for I felt someone strike me an awful blow on the breast and a harsh voice commanded me to get up and go out of the house.

"'Take your ugly face away and never let me see it again,' the person continued. 'You've killed my son with your evil eye, and you can't stay here any longer.'

"I opened my eyes and looked into the hideous, dark face of my mother-in-law. The frightful truth dawned upon me that I was in India, and that I was that most hopeless and helpless of all created beings, an Indian widow. The old hag stripped the silver jewelry from my arms and ankles (they were weighed down with it), giving me the most horrid pain in the process.

"I was in such a panic that I once more awoke, covered with cold perspiration and trembling all over; then while I was feeling thankful that it was only a dream, I fell asleep again.

"This time I was in Persia. I was with mother in a dark, dismal

room, with no chimney. The smoke from the fire nearly blinded me, but I could make out father. This time he wore a strange costume with a red fez on his head. His face was awful to behold, so brutal and lowering, yet they were the same features I knew so well. He said roughly to mother, raising his hand as though he would strike her, 'I divorce you, I divorce you.'

"She fell on her knees and clasped her hands, crying, 'For pity's sake, don't say it the third time, George!' But he pushed her away with his foot and laughing said, 'I divorce you. Now go, and take your daughter with you.' Hand in hand we went out into the foul street.

"Where shall we go, mother?' I asked.

"To the priest, she replied, 'to be registered; for one of us might die without a husband. I should think,' she continued thoughtfully, 'that you, being young and having not been married before, are worth at least five dollars to some man; but I shall not bring more than twenty-five cents now.'

"But why must we get married? I don't want to," I said.

"If a woman dies unmarried she will have no soul, for it is only through marriage that a woman can get into heaven and have eternal life,' she made answer. And seeing that I intended to run away, she caught me in an iron clasp around my waist, giving me such frightful agony that I woke up again, this time for good.

"It was morning; there was the good sunlight shining into my room, and it was my own room. I looked at my feet, the first thing, to make sure they were my old, serviceable ones, and was so happy to find they were the same nice, big feet that used to give me much sorrow because they were not small.

"Then I jumped out of bed, threw on my kimono and made a rush for father's study. He was there, sitting at his desk, writing. I never saw anything so perfectly lovely in all my life as his dear, bald head; I was so afraid he would have a queue. I guess he thought there was an avalanche from the way I fell on his neck and hugged him.

"O father,' I said, 'I'm so glad you're not a Chinaman—just an American. I am the most ungrateful girl in the world; but if you will forgive me, I'll promise never to be nasty and hateful again because I haven't everything money can buy, for I have found out that I have better things. I don't want a willow plume, or a new hat, either. I don't de-

serve to have anything, I've been such a beast,' and I shed a perfect flood of tears down his neck.

"He is such a saint that he never said a word but just turned around on his chair and took me in his arms and set me on his knee, the way he used to do when I was little and had been naughty, saying, 'We'll just tell Jesus about it, daughter,' and we did. And, girls, after this I'm always going to tell Jesus everything, for the sweetest calm and peace came over my soul and it's with me still and I thank Him every day that I am an American girl.

"As soon as mother heard the commotion, she came hurrying to the study to find out whatever was the matter, and she stayed and joined in. When things had quieted down a little, she said to father, 'I believe our child has had a vision from the Lord.'

"But dad said, with the drollest twinkle in his eyes, 'Maybe so, but it seems to me that chafing-dish supper was more to blame. But you may be right, mother, for as the old hymn says, "God moves in a mysterious way his wonders to perform." And what's the difference how it happened? The miracle has been performed.' And he went off to the stable.

"I've made up my mind, girls, to do anything and everything in my power to help those poor, poor girls who do not live in Christian lands. Here is \$16.45 out of that wretched gold piece, and may I be preserved from willow plumes, and above all from chafing-dish spreads late at night!" Margaret laid all the money down and took her seat, amid laughter and tears.

A few minutes later, the treasurer announced that the thank-offering amounted to \$245.45.

"Just think!" the president said. "Last year it was only \$27. Let's sing the Doxology."—*Adapted from Woman's Missionary Friend.*

QUIZ.

What is "fragrant with memories," and why?

What is said about giving and receiving?

What missionaries sailed for India, October 27?

Where were notes of triumph and victory?

Who was mentioned in connection with the "far-flung battle line?"

Where can we obtain "Station Letters?"

What effects of war are referred to by Miss Fenner?

What can you tell about a trio of Bangali lasses?
In what institutions at Balasore does work for children center?
What can you tell about the girls' schools?
What can the girls do with the needle—and hoe?
What do the boys make in the work shops?
How do the girls and boys play?
What happens Sunday?
What other religious instruction is given?
Who can tell about our grown-up Cradle Roll children?
What could \$1,000 accomplish?
How did one Superintendent improve a Cradle Roll?
Can you explain "An Illustrated Sermon?"
What is one interesting fact about each of six zenana teachers?
What were some of the daily happenings to our wayfarers?
Why were we asked to sing the Doxology?
What can you tell about a meeting with an Oriental setting?
What is a silver lining to the war cloud?
What is an interesting phenomenon?
What should be our watch word in the present crisis?
What does our Publication Committee ask?
What is the first essential to intelligent, effective giving?
What makes our work and workers a living reality?
Where may be found an accomplishing group of workers?
What are noteworthy items about our work in Michigan? Texas?
Maine? New Hampshire? Oregon? New York?
What does our general Subscription Agent urge?
What were the largest single gifts in October?
What prayer is made for the children of the earth, the people of all lands,
and the rulers of all nations?

(Answers may be found in the December HELPER.)

We underestimate altogether the influence of prayer. We think we can do good by working, by talking, by going restlessly everywhere. We forget that we can do yet more good oftentimes by keeping still and lifting up our hearts to God in Prayer. I think that one reason why God calls some people apart, out of the busy field into a quiet place, is that he wants them to be intercessors, helping by prayer, exercising the ministry of intercession.—*Dr. J. R. Miller.*



From the Field

"A man who does not pray for missions does not give to missions; and one who does, can not help it. Praying for others makes us remember that we live in, and are a part of a great world of trial, suffering, want and woe, with which we can at least sympathize, and for which we can pray, if we can do nothing else."

OUR MISSIONARIES

Forget them not, O Christ, who stand
Thy vanguard in the distant land!
Be Thou in every faithful breast,
Be peace and happiness and rest!
Exalt them over every fear.
In peril come Thyself more near!
Thine are the loved for whom we crave
That Thou wouldst keep them strong and brave.
Thine is the work they strive to do,
Their foes so many, they so few.
Yet Thou art with them, and Thy name
Forever lives, is aye the same

—Selected



NEW YEAR'S GREETINGS FROM JAPAN
Dr. Ward and Grandchildren, Tokyo

LETTER FROM BALASORE

Dear Friends:—

At present all the schools and zenana work in Balasore are closed for two weeks. It is a time when great Hindu festivals are held all over India, all government work closes and every one takes a breathing spell. Railway fares are half rate and in many places conventions and conferences for Christian workers and missionaries are held. This morning nine, including Miss Fenner, left Balasore for the Asansol convention held under the auspices of the American Methodist Episcopal Mission. It is the largest convention in Bengal and productive of much good. Our pastor, Nalibar Singh, has been asked to take charge of two morning prayer meetings. You will be glad to know that he is appreciated in other places than Balasore.

Last week morning services were held at our church for inquirers and all those desiring baptism. About ten young people are asking baptism.

The quarterly meeting was held here September 4-6. It was well attended and unusually good. Mr. Frost conducted morning Bible classes. One afternoon was especially devoted to a woman's meeting. The address was given by Miss Coe and a special woman's meeting was started there, which is meeting every Wednesday afternoon at the mission houses.

In August our Girls' Schools and zenanas were inspected by Miss Crawford, the English Inspectress, and her assistant, Miss Baneryi. I am sure you will be glad to know that at this time when there may be financial difficulties regarding our mission funds that our grant-in-aid from government has been doubled. We are glad to have an increasing number of high caste women as pupils in our zenanas. This is partly due to increased efficiency in our teaching staff. We have several teachers who have had junior training in Normal school; this combined with a real earnest desire to teach the gospel is productive of good, but we are yet waiting for the first fruits of zenana work in Balasore.

This is Robert Frost's second birthday. You would all be glad if you had an invitation to his birthday party as I have, and all the Balasore babies between one and three years. Robert is a delight to every one who is fortunate enough to know him.

Yours in the Master's Service,

SADIE GOWEN.

September 30, 1914.

GLIMPSES

A cablegram to Baptist headquarters assured us of the safe arrival of our wayfarers in Calcutta, but Dr. Mary's letter closed as they were about to embark on the "City of Paris" at Liverpool. In a letter sent from Port Said, she continues: "I told you we anchored below the bar, and did not go up to Liverpool until Sunday morning. We were called at 5.30 and were all ready to leave the ship when the breakfast bugle gave its cheery summons. A man with a list of passengers came on board, all the passengers were called to the dining-room and, one by one, as the names were called, we went up and told who we were, etc. It seems least trouble of all to be an American citizen with a passport! When 'Otto Shultz' was called, there was laughter all over the room, but I think he was not detained. Some of the dock men asked us if we were Cook's tourists. When we said no, we were missionaries, one of

them spoke up very heartily and said, 'God bless you every one,' and it seemed a real benediction. . . . No one was allowed on board the 'City of Paris' until inspected by a government official who took his own time about getting there, and more time to 'pass' passengers. Here, again, it seemed the easiest possible person to be was an American citizen. I was among the first of our party aboard and I went at once to the dining saloon to see about our places at table. We wanted to sit together and we occupy about half of a long table—when there!" Even those who were not upset by the voyage across the Atlantic succumbed to the Bay of Biscay. . . . Mrs. Burkholder writes from Midnapore, "War is about all we think and talk of now. Oh, that the Prince of Peace would come and rule in righteousness! There is no other hope. . . . The price of foodstuffs is steadily going up. Just now an appeal is being made to missionaries of all denominations for monthly contributions for Continental Missions in India, which, on account of the war are cut off from their home supplies, like the German Missions, and others. Government is aiding their schools, but this appeal is especially for the support of the missionaries themselves. The English Baptist Missionaries' salaries have been cut down ten per cent. and all new building has been stopped. This throws Mr. Ager out of his work in December. Really, this war is turning the world up side down. One wonders if it is not the beginning of the end. . . . Mrs. Murphy is having fever. All but one or two of our missionaries have taken their turn, Miss Butts included." Later letters report Mrs. Murphy as very ill. Pray, pray daily for our workers. . . . Mrs. Grace L. Howard, writing from Midnapore, tells of a visit to Serampore and the inspection of a Jagannath car: "These Jagannath Cars are very interesting. This was the largest one I had seen, very high, and painted with various pictures illustrating Hindu mythology, and adorned with little carved wooden figures. It rests on ten pairs of heavy solid wooden wheels, which were still muddy from a recent car festival. At a certain time of the year, the worshippers of Jagannath say he looks rather pale, so they take him from the temple and set him on his car and take him to a smaller temple, where he is supposed to recuperate. While there he is given a new coat of paint, which makes him appear more hideous than ever. Then after about a week, when he is taken to his home, there is great rejoicing among all the people. About five hundred coolies draw the heavy car along by means of great ropes; Jagannath sits in state in the highest part of the car and the

people throw money up to the priests who are stationed all around him. Formerly people used to throw themselves down to be crushed to death under the massive wheels.

Last January, when we were out on tour in the country, we stopped in one town where there was a car similar to this but smaller. It stood at one corner of the market-place, and just beside it, our preachers took their stand, and preached about the true "Lord of the Earth." I even sat down on it when I grew tired and sang and talked to the village women who seemed about as interested to see a white lady as they were in what I was trying to say. It was about seven o'clock when we reached the city, and as we were waiting for a street car at a crossing, we saw directly in front of us a filthy, gaudy, little temple. A priest was waving incense before a hideous, wooden representation of Jagannath, and other priests were making a fearful din, ringing bells and beating gongs. Our hearts ached for the salvation of "this great multitude who sadly wait." They are coming by hundreds in some parts of India and we have faith to believe that this shall be true all over India before long, and to this end we earnestly desire our friends to continue with us in prayer.

There is a song we like to sing out here because it is so soul-stirring, putting new life and courage into the hearts of the workers. The chorus is:

The Kingdom is coming,
O tell ye the story,
God's banner exalted shall be!
The earth shall be filled with his knowledge and glory,
As waters that cover the sea!

Mr. Howard has been appointed to take charge of the evangelistic work for Midnapore District on the first of the year.

TREASURER'S NOTES

We were glad to have word of the safe arrival of our new missionaries come in season to be added to our Thanksgiving gratitudes.

In imagination many of us were in India upon their arrival to share in their welcome. We saw the faces of our older (in point of service) missionaries light with joy, and their shoulders square with courage. Words such as these from a Michigan friend are expressive of the close touch—the live wires, if you please—of thought, love and prayer reaching out from the home-land: "Our missionaries will ever be very dear

to me, subjects for special prayer and greater faith and trust in our Heavenly Father's guidance." "We prayed for the safety of our missionaries and we daily remember in our prayers our India workers."

The gift of a New Hampshire auxiliary "for the support of our adopted child for year 1915-1916," has a suggestion to us all in its splendid promptness, and we like, too, the closeness of interest, the love expressed in their wording,—"*our adopted child*."

The gift of a Rhode Island Friend for Storer's Domestic Science Building leads us to hope that others may be forth coming for the same much needed object.

A banner mission Band the West Cambria must be, for it takes *five shares* in Miss Barnes' salary.

Testimony is continually being made to the helpfulness of the visits of Rev. and Mrs. Griffin, Rev. Mr. Gordon and Miss Moody to the Texas churches, many dating the awakening of their missionary interest to the visit, two years ago, of Rev. and Mrs. Griffin.

Speaking of the S. W. Convention, Rev. C. C. Wheeler says: "We had a great session and some advanced steps were made.

It was gratifying to hear the reports from over the field and see the interest that is being manifest in our Foreign Mission work.

Rev. Lizzie McAdams, State Secretary of F. B. W. M. S. (organized by Miss Moody last year) reported eight new F. B. W. M. Societies organized during the year; I have organized two, and Mrs. Hodges, HELPER Agent, one, making a total of *eleven new societies organized during this, the first year*."

Truly the seed sown here in this state has found fertile soil for its upspringing,—that which indicates a hundred-fold harvest.

We learn with sorrow of the home going of a loyal friend of our Woman's Missionary Society, one who has long been interested in its work,—Mr. James Atkins Dyer of California, the brother of our dear Mrs. Wade. His yearly gift as a memorial to his mother was for the support of one of the Sinclair Orphanage girls,—Jhumpi, recently married.

The *Little Morning Star* of Barbados, for October, contains the summing up of the year's work there, in form of annual reports of the President, Miss Esterbrook; of the Secretary, Miss Budlong, and other workers. It shows large effort and splendid results.

One of the needs is a place of meeting for a new village interest, "an

encouraging field, not more than six months' old, and yet with membership doubled in three months."

A friend in sending her gift says: "These are strenuous times and we hardly know where to draw the line, but we feel it should not be at Missions. If the money spent on this terrible war had been given to uplift humanity, would this war be upon us? If, as many think, the *King* is at the door, surely the King's business demands haste."

It is apparent to all, whether we have the whole loaf or the half to share, that this is to be a *giving* year. Indeed, giving to the point of sacrifice is now necessary, and will continue to be necessary for some time to come if the needs of suffering humanity are to be in any measure met. As we consider the appeals that come to us we must remember that as a Woman's Missionary Society we have set ourselves to a larger task than ever before and be diligent in its accomplishment, being sure that our Heavenly Father who made very plain to us this call to larger service will so help us to plan and enlarge that which we have to give by denial and unusual effort, that we may share also in these outside calls.

May the coming year, dear friends, be one of richest blessing, in that which comes into your lives and goes forth from them.

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

Faith is contagious. It is just as contagious as smallpox.—*Mrs. Adam.*

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God himself hears and answers, and his answers I never venture to criticize. It is only my part to ask. It is entirely his to give or withhold, as he knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable.

I value it more because it calls for nothing that the wayfaring man, though a fool, can not give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with him.—*Dr. Grenfell.*

Helps for Monthly Meetings

"Working, praying, giving, come to their fullness only through intelligence. Read and study until you become a world citizen though you live in a hamlet."

Topics for 1914-15

September—	President's Reception and Guest Meeting.
October—	The Child in Its Helplessness.
November—	The Child at Home.
December—	Work for Children in Our Bengal-Orissa Missions.
January—	The Child at Play and at Work.
February—	Prayer and Praise.
March—	Storer College.
April—	The Child at School.
May—	Thank Offering, Twenty-fifth Anniversary.
June—	The Child at Worship. The Child at Work for Christ.
July—	Missionary Field Day.

FEBRUARY—PRAYER AND PRAISE.

Our deepest needs are not organization, reformation or agitation, but prayer.—*Clara P. Bodman.*

SUGGESTIVE PROGRAM.

HYMN OF PRAISE.

BIBLE READING: PRAYER AND PRAISE.

"It is a good thing to give thanks unto the Lord." Ps. 9:1, 2; Ps. 5:1-3; "Lord, Teach us to pray." Luke 11:1-4. "I will give myself unto prayer." Phil 4:6; Acts 6:4; Eph. 6:18. "Sing unto the Lord, O ye saints of his." Ps. 30:4; Rev. 8:3, 4. Fulfillment. "He shall call upon me and I will answer him." Ps. 138:3, 28:6. Luke 11:9; Ps. 2:8; Luke 11:13.

READING.—"Call to Prayer."

PERSONAL CONSECRATION.—"Christ for Every Life and All of Life."

"Who then is willing to consecrate his service this day unto the Lord?" (I Chron. 29:5) Eph. 3:13-21. Silent prayer, followed by audible prayer, that we may open our hearts so fully to the influences of the Spirit that we shall have indwelling peace and outgiving love and service; that we shall know the will of God and do it in this time of world-crisis.

"While in Thy Kingdom's cause, dear Lord,
We meet and plan and pray,
Grant us Thy wisdom from above,
Reveal Thy will and way."

HYMN.—"O, for a Heart to Praise."

Prayer for our Home Work and Workers: our officers, that they may have wisdom, discretion and power; our teachers at Storer College, that they may be inspired and blessed in their leadership; the boys and girls who are there now, that they may accept Christ as their Savior and let their lives speak for Him as they go out into the world; that some one who is able may be moved to give largely for the much needed Domestic Science Building; that THE MISSIONARY HELPER may be in the homes it ought to be in, and be read to the best of purpose; that our young women may be a vital part and an increasing power in our work; that our children shall be so taught that they will grow into it naturally and lovingly.

Prayer for our missionaries and the Christian communities in India, that they may have special protection, courage, faith, strength, and may "dwell in the *secret place* of the most High, in these troublous times; that their work in all its phases may be strengthened and blessed; that *we shall not fail them* in these days of great need, but shall be more zealous in work, shall enlarge our gifts, and "pray without ceasing" for their welfare.

Prayer for all the workers in the great army of Peace, especially those who are bearing heavy burdens in the countries devastated by war. "How can we conquer a world for Christ unless we march together, plan together, pray together. Only as we unite under our great Leader can we win the victory."—L. W. P.

SINGING.—"Wonderful Army of God."

BENEDICTION.

"God be merciful unto us, and bless us;
And cause His face to shine upon us;
That Thy way may be known upon earth,
Thy saving health among all nations."
Through Jesus Christ Our Lord. Amen.

Prayer is a force mightier than electricity, more subtle than the X ray. Prayer is substance more active and more mysterious than radium. When we pray energy is generated and released. When we pray things happen. Water power is a tremendous force: to develop it water must either fall from a great height or a less distance in great mass. Many of our prayers are poor feeble trickles of aspiration having neither elevation nor mass. The prayers of a great soul calling from some lofty altitude may move mountains; the prayers of a million ordinary Christians if unified and directed could turn the wheels of spiritual energy throughout the world.—*The Helping Hand*.

THE MISSIONARY HELPER BRANCH OF THE International Sunshine Society

All letters, packages, or inquiries concerning this page or sunshine work should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

The children in the Blind Babies' Home have a merry time at all holidays, as different Branches and individual I. S. S. members make it possible through gifts of money for them to have a party, which is always a source of great enjoyment.

Our Branch members invariably have a part in this work. Mrs. L. B. Merritt gave the generous gift of five dollars and sent two beautiful hair ribbons for the older girls. Miss E. J. Small also sent hair ribbons and a number of safety pins, of which there is always a need. Mrs. J. C. J. for her interest in this department has been enrolled as a member of our Sunshine family. Miss Kidney sent, for the "Gleaners," a quilt which they made for one of the single beds in the Home. Miss Maude A. Johnson and her Sunday School class of girls are sewing for the babies. Mrs. F. E. Edgecomb sent in two flannel night dresses, two skirts, and fancy bags.

Other Sunshine Acts: A package of S. S. papers from Miss Harriet L. Parker; Children's papers from Mrs. Ella Dalton; One dollar "for Sunshine work." from Mrs. O. W. Chesley; Another gift of one dollar from Miss Helen E. Wentworth; Cards and postage stamps from Mrs. M. F. Heath, who reports passing on reading matter and writing messages of cheer.

Monthly reports of Sunshine acts have been received from Miss S. Ethel Hanson, Miss Franc DeLoache and Miss Harriett L. Soper. Two dollars has been received from Miss Ida M. Batchelder. A number of useful articles from Mrs. F. E. Lawry. Postage stamps from Mrs. Etta Webber. One dollar and fifty cents from Miss Eva F. Buker, who is also passing on her *Watchman-Examiner* and *MISSIONARY HELPER* to I. S. S. members. A six months' subscription to the *Christian Herald* is being sent to a shut-in by Mrs. G. F. Dodge. One dollar for Branch work from Miss Ida M. Hastings. A check for five dollars has been received from Mrs. D. N. Avery, "in memory of Mrs. Mary R. Wade." Another gift of one dollar came from Mrs. A. B. Emerson, "In memory of Mrs. Wade's helpful life to me." Our Editor sent one dollar "to carry a bit of sunshine to some old lady, in memory of the dearest old lady that ever lived."

A gold coin which was a gift from a loved one who has gone to the Heavenly Home, was passed on by Mrs. Lucy A. Hill. Although gone from us, their loving influence is still felt. One dollar came in a note which reads, "Please use this in I. S. S. work where most needed"; marked simply "from a friend." We wish to know the name of this sunshiny person. Mrs. R. H. Holden kindly answered the request for silk pieces. Mrs. F. J. Herberth sent in for a list of names and addresses. Mrs. Emma Shutt of Dallas, South Dakota, writes, "so many Sunshine sisters sent me reading matter, which I appreciated during the time I was shut in from a serious accident." Mrs. H. A. Ashley of Jamestown, Kansas, wishes to thank those who remembered her on a recent birthday, as she cannot answer all personally, and also sent in her usual birthday offering of one dollar. Miss Clara S. Dike of Douglass Hill, Maine, lives alone on a farm. She is in poor health and would be cheered by sunshine greetings of any kind.

OLD LINEN; Your old linen and cotton is needed for surgical dressings. You can help by sending us sheets, pillow cases, table cloths, napkins and towels. A piece of material twelve inches square in an otherwise ragged article, can be used to make a dressing for some wounded man in Europe. All dressings will be made under the direction of experts and sterilized according to surgical requirements for the Red Cross work. We ask for the co-operation of everyone. Interest and collect from your friends and neighbors. *Every little bit helps.*

Practical Christian Living

Christianity is never self-contained. "My cup runneth over" was the ancient experience. If the cup does not run over, it has not been divinely filled. If the individual experience does not create any change in home or school or village or city, it is mere indulgence in pious emotion.—*W. H. P. Faunce.*

OUR QUIET HOUR

(10 A. M.)

A PRAYER

Dear Master, in whose life I see
All that I would, but fail to be,
Let Thy clear light forever shine
To shame and guide this life of mine
Though what I dream and what I do,
In my weak days are always two;
Help me, oppressed by things undone,
O Thou whose deeds and dreams are one!

—*John Hunter.*

EFFECTUAL PRAYERS

"The effectual fervent prayer of a righteous man availeth much."—*James V. 13-20.*

Or, as Weymouth translates it, "The heartfelt supplication of a righteous man exerts a mighty influence." Prayer may be empty words. That is what many professed prayers really are. Effectual prayers are born in the heart; they are stocked with heart-treasure, with faith, and hope, and desire, and holy urgency, and they go forth with power to shake the world.

What are my prayers like? *If I were God, could I listen to them?* Are they mere pretences at prayer,—full of nothing but sound? Is there any reasonable ground for assuming that they can accomplish anything? Or are my prayers weighted with sincere desire? Do they comprehend my brother's good as well as my own? Are they spoken in faith? Do they go forth in great expectancy? Then do they surely "exert a mighty influence," and they become fellow-laborers with all God's ministries of grace. The greatest thing I can do is greatly to pray.—*From "My Daily Meditation," by Dr. Jowett.*

Words from Home Workers

"Give us vision that we may rise to the opportunities of our task, and may each new opportunity challenge us to nobler effort."

KANSAS.—Northern Kansas Yearly Meeting has three active Woman's Missionary Societies, not as many as in previous years, but still loyal members to Free Baptist interests. No report has been received from the work at *Denton* but we feel sure our Sisters are busy in some way. Mrs. R. E. Denton has been their President.

Hickory Grove ladies have been busy during the summer building an addition to their Parsonage for which they raised \$50. They have a Cradle Roll and held a Thank Offering, sending in \$5.50 for foreign work. Rev. F. V. Mann is Pastor of this church.

Buffalo Valley Auxiliary has been organized for many years. There is no preacher at this point, but the members of the society have proved faithful. They sent \$10.00 for the new missionaries, \$10.00 for Miss Moody, and \$18.50 for Thank Offering and Cradle Roll. Just now they are preparing for a bazaar to be held during the holidays.

Summit Auxiliary has been organized and in continuous work since 1887. Have a large Cradle Roll and usually hold a Thank Offering meeting. The past year has been given to home work, helping in paying the preacher's salary, painting the parsonage, etc. Rev. A. S. Reeves is the present pastor.

N. L. A.

AUXILIARY NOTES.—The annual meeting of the W. M. S. of the Cutts Avenue Church, *Saco, Me.*, was held in the new parlor of the church annex in December. Reports of officers and committees showed that there are 100 members, 46 HELPERS taken, 47 L. L. B.'s and 49 A. L. B.'s. There have been six sewing meetings and 153 garments made, repaired and distributed among the poor, and 350 calls made by the look-out committee. The treasurer reported \$50 on hand and, as all obligations for the year are met, it was voted to give \$5 to the sustaining fund of the HELPER, \$25 toward new church annex, and \$20 to the contingent fund. A very interesting program followed, closing with a social hour and refreshments. Because of the weather the society was disappointed in not having Mother Bradbury present, who is the only living charter mem-

ber. A beautiful bouquet of pinks and an appropriate poem were sent her as a token of loving remembrance.

The Rochester, N. H., auxiliary has an attractive calendar for the new year. The president writes, "November 10 we had a reception in the church parlor, which was beautifully decorated with palms, ferns and red berries, under the direction of Mr. Frank Watson. At one side of the room a table was trimmed with the Society colors, blue and gold, a large bouquet of yellow chrysanthemums in the center. Our guest was Dr. Hamlen, who spoke of the work in India in a way that appealed strongly to the fifty ladies present. While refreshments were being served, we secured nine new members. In another room there was an exhibition of the things for the box we had ready for India."

Hillsdale, Mich.—The Woman's Missionary Society of the College church was very largely attended in December at the home of Mrs. J. G. Whipple. The devotional services were conducted by Mrs. E. B. Cheney. During the business session a letter was read from Mrs. M. A. W. Bachelder, of Ocean Park, Maine, a former member; and Mrs. E. B. Cheney gave a very earnest plea for everyone to take the MISSIONARY HELPER, the organ of the society. Deep interest was manifest in the comprehensive paper given by Mrs. M. E. Van Wormer on, "Pioneering on the Congo."

Mrs. G. A. Slaton gave a very interesting map talk locating the places in the countries of the Orient where Baptists and Free Baptists have mission stations. During the serving of tea and sandwiches by the hostess, two missionary letters were read: one from Mrs. Ruth Daniels, telling of her trip to England; and the other from a missionary in China. Two vocal solos were rendered by Mrs. Whipple and Miss Doolittle, accompanied by the Misses Bilhorn and Hayes.

PRAYING AND PLANNING

BY JESSE ANDREWS

We plan and plan then pray
 That God may bless our plan.
 So runs our dark and doubtful way,
 That scarce shall lead unto the day—
 So runs the life of man!
 But, hearken! God saith, "Pray!"
 And He will show His plan,
 And lead us in His shining way
 That leadeth on to perfect day—
 Each God-surrendered man!

—*The Sunday School Times.*

Juniors



THE GIVERS

The Careless Penny went loudly in;
It rattled and rang like a piece of tin;
No prayer went with it, and nobody
Was helped or gladdened, and sad was
he—

The poor little careless giver!

The Selfish Penny sank heavily,
Like a lump of lead, as it well might be;
No love went with it. "I might have
bought
So much for myself!" was his only
thought—

The mean little selfish giver!

The Loving Penny dropped softly down,
Like red, red gold from a royal crown;
Pity and love made his eyes grow dim
As he gave his all, and the Lord loved *him*—
The dear little cheerful giver!

—Anna Burnham Bryant.

THE MIRROR THAT WOULDN'T MELT

Long, long ago a bell was needed for an idol temple over in Japan. The priest urged the women and children all to bring their bronze mirrors that they might be melted and made into a bell. That was before glass was known, so there were no mirrors but bronze ones, and the people valued them very much. Many of them, nevertheless, brought them galdly for the sake of their religion; but one little girl, O Toyo, brought hers only because the rest did and she was afraid the priest would scold if she did not. Afterward she got to thinking it over, and felt so bad as she remembered what a handsome one hers was, that she even watched for a chance to steal it back again—a chance she luckily didn't have.

But when the time came to make the bell, one mirror wouldn't melt. The workers tried again and again, built the fire hotter and hotter, but it was all of no use. The priest decided the reason was that one had been given unwillingly, and proclaimed that any girl who wanted her mirror back could have it. But by that time O Toyo was ashamed to confess her selfishness, and so kept silent. When at last the beautiful chimes of the bell sounded out and all the other girls and their mothers were rejoicing to hear it, O Toyo went off in a corner by herself, and cried and cried to think that her gift had had no part in making it, that she alone had done nothing toward it.

This is only a story about a heathen child and a heathen temple. But our God asks us to bring him the best we have for his work. Did you ever drop in your pennies in Sunday School or Mission Band unwillingly, just because the others all did or mother insisted, when you really wanted to spend them for candy yourself? I wonder whether they'll be like the mirror that wouldn't melt?

Anyhow, a gladly-given, prayer-spent penny can do most. Anyhow, "God loveth a cheerful giver."—*Lucy Fairbanks Alvord in The Congregationalist.*

A New Year

Just at the turn of the midnight,
 When the children are fast asleep,
 The tired Old Year steps out by himself,
 Glad of a chance to be laid on the shelf,
 And the New Year takes a peep
 At the beautiful world that is waiting
 For the honors that he will bring;
 For the wonderful things in his peddlers's pack,
 Weather, all sorts, there will be no lack,
 And many a marvelous thing.
 When the children awake in the morning,
 Shouting their "Happy New Year,"
 The year will be started well on his way,
 Swinging along through his first white day
 With a path before him clear.
 Twelve long months for his journey,
 Fifty-two weeks of a spell;
 At the end of it all he'll step out himself,
 Glad of a chance to be laid on the shelf
 At the stroke of the midnight bell.

—Margaret E. Sangster.

PICTURE POST CARDS

New ones. You want them. Three for five cents. Subjects: "Sinclair Orphanage Girls Starting for Sunday School"; "Bradbury Kindergarten Hall and Brownies"; "Jennie June, Sinclair Orphanage."

The earlier set, which proved so popular and helpful, can still be obtained: "Sinclair Orphanage"; "Miss Barnes and Brownies"; "Brown Babies of Sinclair Orphanage"; also "Group of Girls with Native Helper." Proceeds are used for the HELPER Illustration Fund.

Order of Mrs. N. W. Whitcomb, Ocean Park, Maine.

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for November, 1914

MAINE		
Dover & Foxcroft Aux dues	\$ 3 75	
Lewiston, Main St Aux for Miss Coombs sal'y	14 00	
North Anson, a friend for F M	5 10	
North Lebanon Aux	5 00	
Ocean Park Aux	1 00	
Saco Aux, O & P 25.00; L B 10.53	35 53	
Sebec & Exeter Conf Coll	4 00	
Steep Falls Aux, Hindu Boys' School No 9	6 25	
Pittsfield, Wingate Fund income	12 50	
West Peru, Emily Howard	1 00	
NEW HAMPSHIRE		
Bristol Aux, child in S O	25 00	
New Hampton Aux, for Storer 5.00; Miss Butts 5.00; C R & A L B for S O 4.00	14 00	
Pittsfield Y P M S for Pittsfield School at Balasore	12 50	
Sutton Church	5 25	
Aux dues	1 00	
Wilmot Flat Church	2 00	
Wolfboro Falls F B Church (L M of Miss Alice Given)	20 00	
MASSACHUSETTS		
Lowell, Chelmsford St F B Aux, Native Teacher 6.25; Miss Barnes' sal'y 4.00	10 25	
Norton, Miss Ida Batchelder, 1/2 H, 1/2 F	20 00	
RHODE ISLAND		
Auburn Ch, a friend for Dom Sci Bldg at Storer	20 00	
NEW YORK		
A friend, T O	1 00	
WEST VIRGINIA		
Harper's Ferry, Storer College Y P S C E for Miss Barnes salary	4 00	
MICHIGAN		
Battle Creek, Mrs H P Stone, Quart Remittance	25 00	
Cambria Mission Band, 5 shares in Miss Barnes' sal'y	20 00	
Cook's Prairie Aux, C F (Bal on L M Mrs Ruby Stiles, Homer, Mich)	3 88	
Litchfield Aux, H M 1.00; F M 1; Storer 1.00 (On L M Mrs Ella Bender)	3 00	
Calhoun & North Branch Q M Coll (C F)	1 88	
Gobleville Y P S C E, child in S O	10 00	
Mason Free Baptist Ch, C R	83	
MINNESOTA		
Nashville Aux on apport	17 60	
Nevis, Mrs A J Marshall, O & P	11 65	
Winnebago Aux, 1/2 H, 1/2 F	12 00	
IOWA		
Spencer, A friend, C F	2 60	
TEXAS		
Brightlight F B Ch, Mrs Holder's sal'y	1 00	
Central Illinois Yearly Meeting of Free Will Baptists for Mrs Holder's sal'y	25 00	
North Zulch F B Ch, for Mrs Holder's sal'y 10.20; T O 2.00	12 20	
Wellborn F B Ch, Mrs Holder's sal'y	9 60	
NOVA SCOTIA		
Tusket, Mrs A K Blauvelt, for Margaret	25 00	
SCOTLAND		
Arbroath, Miss J J Scott for Ratanie	4 87	
MISCELLANEOUS		
Est of H C Phillips for one year, Mrs Holder's salary	26 78	
Income Fund for S O	20 00	
Work at Balasore	17 50	
Widows' Home	10 00	
Gen'l Funds	37 85	
Total receipts, November, 1914	\$520 67	
Total receipts, November, 1913	475 65	
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Per May Malvern, Assistant Treasurer		

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I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.

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